

Shaikh Sulaymān Ibn ‘Abdullāh explains ‘Adwa

(The grandson of Sh.Muhammad bin ‘Abdul Wahhāb رحمه الله)

“Better than all these explanations (on contagion) is what al-Bayhaqī said - and Ibn as-Salāh, Ibn ul-Qayyim, Ibn Rajab, Ibn Muflih and others followed him in that - that the statement of the Prophet صلى الله عليه وسلم “There is no contagion” is in respect to the understanding they had of it in Jāhiliyyah in terms of ascribing the action to other than Allāh, and believing that these diseases spread in of themselves by their nature, otherwise Allāh may - by His will - make the mixing of a healthy one with someone who has some of these deficiencies (diseases) a cause for that occurring (the healthy one becoming infected).

And due to this he صلى الله عليه وسلم said, “Flee from the leper as you flee from the lion”, and he said, “Do not put a healthy one along with a sick one”, and he said regarding the plague, “Whomsoever hears of a plague in a land then do not approach it”, and all of that is by the decree of Allāh, just as he said, “So who infected the first one?”, pointing to the fact that the first one was infected by the decree of Allāh, and similarly the second and so on.

As for his command صلى الله عليه وسلم to flee from the leper, and his prohibition from bringing an ill one upon a healthy one, and from entering a place of plague, then that is from avoiding the means which Allāh has created, and has made them as means of death and harm, and the servant is commanded to safeguard himself from the means of evil (disease) if he is in good health, so just as he is commanded to not throw himself into water (due to drowning), or fire, or under a demolition, or similar to such matters whereby typically he would be killed or harmed, then likewise coming into proximity with an ill person like a leper, or entering a land of plague, **then these are all means to disease (transmitting) and death, and Allāh is the Creator of the means and the consequences and resultant matters from those means**, there is no creator besides him nor anyone who decrees besides him.

As for the one whose trust in Allāh is strong, and his ėmān in the decree of Allāh and he is strong in of himself upon coming into contact with some of these means - with reliance upon Allāh and hope in him that he will not be harmed - then in this scenario it is permissible to face that, especially if there was a general or specific

benefit, and upon this scenario the Hadīth narrated by Abū Dāwūd (3925) has Tirmidhī (1817) is understood that the Prophet صلى الله عليه وسلم took a leper by the hand and took it into the plate along with him and said, “Eat, in the name of Allāh, trusting in Allāh.” (This particular Hadīth is actually weak).

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Translation: Abū Mu’ādh Taqweem

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